A Second Letter to the Clergy and People of Norfolk and Suffolk.

By the Author of the first, a Member of the *Church of England.*

SIRS,

MY former Letter I conceive, sets forth the Truth of the Matter; and tells you a way how you may soon End your difference with the *Quakers*, that is, to prove which of you are Christ's Ministers: After that's rightly proved, then your Business is rightly done. And as for the Charges you laid to the *Quakers*, of *Blasphemy*, &c. I think some of you cleared the Men of this Generation at that Dispute: Yet I find you would make these Men suffer for other Mens faults, (if there be any,) and yet call your selves Christ's Ministers, and how can this be? If you be Christ's Ministers, are you not joined with Christ in his *New Covenant?* If so, how dare you go about to offer such a thing, when God hath spoken to the contrary? Look Ezek. 18. 2. *The Fathers have eaten sowre Grapes, and the Childrens Teeth are set on edge*; and in the 3d *verse*, there he saith, *As I live, saith the Lord God, ye shall not have occasion any more to use this Proverb in* Israel: And in the 4th *verse* he saith, *Behold all Souls are mine, as the soul of the Father, so also the soul of the Son is mine; the soul that sinneth it shall die.* Now is not this spoken in order concerning the *New Covenant*, that God promised to make with his People in the Latter Days? And is not Christ already come to make this *Covenant* with his People? And did not his Apostles join with him in this *New Covenant*, and so all his Ministers do until this day? Where do you find that Christ or his Ministers ever went about to Parliaments or Magistrates to stir up Persecution? I Remember Christ once bid *Peter* put up *the Sword*; but I cannot Remember, that ever I read that *Peter* drew it again to *vindicate his Master's Cause or his own.* Therefore you, by thus doing, declare your selves to be out of the *New Covenant*; if so, you cannot be Christ's Ministers.

But now as to the proposal spoken of in my former Letter, which was for you once more to meet the *Quakers*, appoint your time and place, and bring some of your Fruits with you, such as can Testifie, and give in a true Testimony before God and the Country, that the Gospel which you preach, came with such Power that it hath turned them from *Darkness* to *Light*, and from the power of Satan unto God; and that they can say, *they have tasted of the Good Word of God and the Powers of the World to come*; *Heb.* 6. In thus doing you will prove you selves Christ's Ministers: Therefore, Sirs, I pray be perswaded to come and appear once more; it will be much for your Credit and satisfaction to the Country; if you do prove your selves Christ's Ministers, and what do you think the Country will say if you do not appear? Say, why what will they say? They'll say you have none to bring, what can they say else? And if you do so,

you, they'll conclude you have none. Well, come, Sirs, [illegible] Request, two or three out of every of your Parishes; I would willingly hope such a small number may be found; or else you can give but a small account of your Ministry. I pray what have you been Preaching for this twenty or thirty, nay perhaps some of you these forty Years? If you have no Fruit to shew, indeed it is very hard, and the Country must judge very hardly of you. Well, what did I say, what have you been Preaching for? Now I remember my self, perhaps I can tell you what you have been Preaching for all this while; it is *Mony* I warrant you: Well, if so then you are called upon the wrong matter, for perhaps you call *Mony* the Fruits of your Labours; and nothing being mentioned; perhaps you would have brought your Mony with you, then you would have done something; for therein no doubt but you would have outdone the *Quakers*, yes, and the Apostles, and Christ himself too. For I am apt to think, that some of you have got more Mony by Preaching, than Christ and all his Apostles. Well, by this it seems to me, that the Apostles and you differ very much; I think as much as White differs from Black: perhaps you may say, what do we differ in? Well, I shall tell you, I'll lay down a few particulars wherein you differ: The first is, you Preach for Ready Mony, and the Apostles Preached upon Trust; perhaps you'll say how can you prove that? yes, I think I can prove it; but in the first place, I warrant, you have had your Last Years Pay for your Last Years Preaching, and is not that Ready Mony? Well, but how do the Apostles and Christ's Ministers Preach upon Trust? Well, I tell you, look into 1 Cor. 9. 16, 17. and there you shall hear what the Apostle saith, the two Verses run thus, *For tho I preach the Gospel, I have nothing to glory of; for necessity is laid upon me: yea woe is it unto me, if I preach not the Gospel. For if I do this thing willingly, I have a Reward; but if against my will, a dispensation of the Gospel is committed unto me: what is my Reward then?* even nothing. Now here *Paul* saith, there was a necessity laid upon him to Preach the Gospel, even the penalty of Damnation; for saith he *Woe is unto me if I Preach not the Gospel.* How comes it to be thus with him? Why, because Christ had before chosen him, and made him a Minister the Gospel, as you may find in the 26th of the *Acts*, therefore *Paul* dares not refuse it. But now, Sirs, is there such a necessity laid upon you, think you? If there is, then you should do as much good with your Preaching as *Paul* did. Hath not all Christ's Ministers Power to do Good now with the Gospel, as they had in former days? And as for Trust, look into the next Verse, he saith, *Verily that when I Preach the Gospel, I may make the Gospel without Charge, that I abuse not my power in the Gospel.* So we may see by this, that he did not make the Gospel Chargeable to Christ's Church, nor had he his Reward in this World: so by this he doth trust until another World. Further, he writes to *Timothy* in the latter part of his days, and tells him, *That there is laid up a Crown for him*; so that we may see his Reward was nothing less than a Crown: But it was not in this World. But what is the reason you dare not trust your *Master*, as you call him, as well as the *Apostles* and *Christ's Ministers* did? The reason is, as I think, because ye have not so much Faith in him as they had: *So therein you differ.* Now further, to let you know wherein the Apostles and you differ, *Paul* saith, 2 Cor. 4. 8. *We are troubled on every side.* But for your parts, I do not know that you are troubled on any side, except it is, because you cannot get Mony enough. And in the next Verse he saith,

faith, *they were Perſecuted*, and you are Perſecuting, ther[illegible]
I find in your Second Letter to the *Quakers*, that you ſay, we can ſcarce [illegible]
Book of theirs, but preſently we are even frighted with ſuch an Apparition, that 117
ſends us to our Prayers for a poor deluded People. Now, Sirs, what deluded People do you mean? do you mean your own Pariſhioners, or do you mean the *Quakers*? The thing that occaſions this query is, becauſe ſome of you are Preaching down Perſecution, the mean while the other part of you are at *London*, ſtirring up and endeavouring to raiſe Perſecution with all the Might and Power you can. Remember *April* the 5th, and thus do you not delude your People by Preaching down the ſame things which you your ſelves practiſe? But, Sirs, I find your Papers do not anſwer your Deſign; and I cannot find the Reaſon, except it be for want of Faith; for Chriſt ſaith, *Whatſoever ye ask the Father in my Name, it ſhall be granted, if you ask believing*; therefore it is a ſign you have no Faith: And therefore you are forced to take another way. For I find in one of your Papers, where you ſay, *That you and your Miniſters are willing to permit Mr.* Bugg *to come amongſt them to try if he could Conjure down that Buſie Spirit which poſſeſſes the* Quakers, *and is ſo troubleſome to us.* Now, Sirs, I cannot read where-ever the Apoſtles took this way to remove Spirits by Conjuration: The way that they took was by the Power of the Holy Ghoſt, as you may ſee in the 16th of the *Acts*, concerning a Maid that was poſſeſſed with an Evil Spirit; *Paul* being grieved, turned and ſaid to the Spirit, *I command thee in the Name of Jeſus Chriſt to come out of Her, and he came out of her in the ſame hour.* This is the way the Apoſtle took, and not by Conjuration: therefore the Apoſtles and you differ much, and by this you declare your ſelves to be none of Chriſt's Miniſters.

Sirs, ſince I have a little further conſidered, I find I have begun at the wrong End of my Work, for to ſhew wherein Chriſt's Miniſters and you differ; had I begun at the other End, I ſhould ſooner have done, that is to ſay, wherein do Chriſt's Miniſters and you agree and comply together. I have conſidered of that Matter, and I cannot find that you and they agree in any point but in one, or that you are at all like them but only in that one; I do not mean that you are altogether like *Peter*, when he denied his Maſter, for he went out and wept bitterly, and repented; but I cannot hear that ever you repented yet.

Well, Sirs, you are here deſired to meet the *Quakers* once more, and bring your Fruits with you, but this is but the deſire of a Man: But yet there is a day coming, when you ſhall be called by him that is higher than the higheſt that is here, when the Trumpet ſhall ſound that Alarm, *Ariſe ye Dead and come to Judgment*; as in 1 *Theſ.* 4. 16. there he ſaith, *For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the trump of God, and the dead in Chriſt ſhall riſe firſt.* Well, Sirs, now, you may refuſe this above-mentioned Call; but when the Lord ſhall come to call, you cannot refuſe, but go you muſt. *John* ſaith in the 20th Chapter of the *Revelations*, *I ſaw the dead, ſmall and great ſtand before God:* Therefore by what's ſaid, it ſeems you muſt appear before that Judgment Seat, be as great here as you will, as *Paul* ſaith in 2 Cor. 5. 10. *For we muſt all appear before the Judgment Seat of Chriſt, that every one may Receive the things done in his body, according to that he hath done, whether it be good or bad.* Here you may ſee what you are to appear for, that is, for to give an account what you have been a doing the time you lived in this World: What can you ſay, have not you pretended to be Labourers in Chriſt's Harveſt?

...ns will be required at your Hands? Hear what *David* ... *Psalm.* 126. *They that sow in Tears, shall reap in Joy.* And in the next Verse, *He that goeth forth, and weepeth, bearing precious seed; shall doubtless come again with rejoicing, bringing his sheaves with him.* This Prophesie hath a relation unto God's People, how they are to be a disquieted and a persecuted People here, but when they come into another World, then is their time of Rejoicing, but not without bearing Precious Seed; but that Seed must be sown in this World, as you know Christ is speaking in his Parable of the four sorts of Ground where the Seed was sown, *Matth.* 13. No doubt but the Seed was all good, and all one sort of Seed; but where the Ground was good it brought forth *some an hundred fold, and some fifty, and some thirty fold*; and that was to grow in this World, and shew it self here, and groweth here until the time of Harvest. Here Christ is calling his Ministers Seedsmen, which are to sow the Gospel in this World: And if it be the right and true Gospel the Apostles preached, it shall bring forth some precious Fruit in this World. Perhaps you may say the Seed is good, but the Ground is bad. I confess the Ground may not be all good, for Christ doth speak of bad Ground as well as good; but he doth not say but there is good Ground: And Seed that fell upon good Ground, brought forth much Fruit, being good; but is it not a great sign of your Seed being very bad by reason none can appear? For why, other Seedsmen have sown upon the same Ground that some of you have sown upon, and their seed hath prospered, and hath brought forth much Fruit; the Truth whereof you may prove, if you will but challenge the *Quakers* once more to meet, and bring some of their Fruits with them; and then you shall see, and the Country may see which of your two Seeds are best. For why, some of you have been sowing upon the same Ground that their Seed springs upon, and bringeth forth much Fruit. Well, Sirs, you know if no Seed grow, no Sheaves can be had; then what account will those Seedsmen and Labourers give, when the Fruits of their Labours shall be required at their hands, by him whom they call their Master.

Well, Sirs, this account is not to be given until Death have made a separation, for when Death doth come, it will make a very strange alteration; for in the World to come, things will appear otherwise than they do now; for he that Weeps here, may Rejoice there, and he that Rejoices here, may Mourn there. For why, *David* saith in that forementioned place, *he that goeth forth and weepeth, bareing precious Seed*; but they must bare precious Seed, tho' they weep in this World: But when Death comes, then it makes its alteration; then *David* saith, *he shall come again with Rejoycing, and bringing his Sheaves with him*; but if no Sheaves, I fear these Men will have no cause to Rejoice. Well but this is not all, for Death may make a Rich Man a Poor One, and it may make a Poor Man a Rich One. Look into the 16th of *Luke*, there Christ is speaking of a *Rich Man clothed in Purple, and fine Linnen, who fared sumptuously every day:* This Man in this World lived bravely and richly: And Christ saith again, *there was a certain Begger named* Lazarus, *which was laid at his Gate full of Sores, and desired to be fed with the Crumbs that fell from the Rich Man's Table, and the Dogs came and licked his Sores*; signifying the Dogs had more pity than the Rich Man had. Now here you may see poor *Lazarus* a begging of Rich *Dives*; but Christ saith the Poor Man died, and was carried by the Angels into *Abraham's* Bosome; and the Rich Man died also, and in Hell he lift up his Eyes being in Torment,

Torment, and there seeing *Lazarus* afar off in *Abraham's* Bosom, cried to his *Father* Abraham, *send* Lazarus *to dip the tip of his Finger in Water, and cool my Tongue, for I am grievously tormented in this Flame.* Now here we may see Poor Dives begging, but his Request could not be granted, no more than *Lazarus's* was granted in this World: So thus we may see what Change Death may make between this World, and that which is to come. But now hear the Answer of *Abraham*, *Son*, saith he, *thou in thy life-time hadst thy good things, and* Lazarus *his Evil Things; but now he is Comforted, and thou art Tormented.* So now Gentlemen I shall say no more to this matter at present, but shall turn to my Countrymen and Neighbours.

Well, Neighbours, let us seriously consider this Matter: And let us see what Teachings we sit under, for I am of the *Church of England*, as well as you, and never joined my self with any other, neither do intend it if they prove themselves the true Ministers of Christ; but if they do not, then I pray hear what Christ saith in *Matt.* 15. when his Disciples were telling him, *the Pharisees were offended after they heard this saying:* So perhaps our Ministers may be offended after they have read this Paper. But what then? hear what Christ saith in the 14th Verse, *Let them alone*, saith he, *they be Blind Leaders of the Blind, and if the Blind lead the Blind, both shall fall into the Ditch.* Now pray let us seriously consider whom we are lead by; I have been shewing a little before of one that we may suppose was blindly led; for it seems he never knew where he was until in Hell he lift up his Eyes, then he saw himself in the Ditch; but when he was once in, he could by no means get out again: So now, whilst we are here this is our time to look about us. Come and I'll tell you a way how you may know whether these Ministers that we sit under be the true Ministers of Christ: You know they have been desired to meet the *Quakers* once more, and to bring some of their Fruits with them: Such as can give in a true Testimony before God and the Country, such as can truly say, that by the Gospel that these Men preached, they have been turned from *Darkness to Light, and from the power of Satan to God.* Now suppose you should be desired to come and give in your Testimony before God and the Country, can you come up with truth and boldness, and say, there is such a Change made in us by their Preaching, then you are the Men that can say we have tasted of the good word of God, and of the Power of the World to come; then you do not prove them Christ's Ministers only, but you prove your selves true Christians. Now, my dear Neighbours, if I should be desired to come upon this matter, I dare not come, though I have sat under their Preachings 20 or 30, nay perhaps 40 years, and yet I do not find that I know ever a whit the more of my Salvation for any thing I have heard of them. Yet if perhaps I was called upon that account, and durst come, no doubt but I could find words that would satisfie the Assembly, but what then, it must be with a Lie. And I tell you, Sirs, it is very dangerous telling of a Lie. I remember the Apostles when they went about at first to preach the Gospel, that the God worked so wonderfully with their Converts, that they sold their Possessions, and brought the Money, and laid it down at the Apostles Feet, *Acts* 5. and there was one Ananias *with* Sapphira *his Wife, sold a Possession*, and they would do as the rest did; but their Faith was not so great as the rest was, *for they kept back a certain part, and brought the rest to the Apostles*: But *Peter* said, *Ananias, why hath Satan filled thy heart to lie unto the Holy Ghost; and he fell down dead.* So we may see it was not for keeping the Mony back, for saith, *was it not thy own?* Yes before it was sold, and after it was sold;

pleased with it, it was for telling a Lie. Read a little further, you shall see what *Peter* saith, *thou hast not lied unto Men, but unto God.* Here, is shewn the danger of telling a Lie before God: Well, my Friends, I do not tell you this, because I would not have you meet the *Quakers* again, if desired, but only be careful of a Lie.

Come Sirs, now I tell you some News, and it is good News, the best that ever came into the World; we are all invited to a Wedding, and it is an honourable one too, no less than a King's Son; and we are also honourably invited, by no less Person than the King himself: Perhaps you will say, when, and where were we invited? Come I'll tell you where, and when we were invited; and withal, what Dainties we shall have there. As to the invitation, see *Isaiah*, 55. 1, 2. *Ho, every one that thirsteth, come ye to the waters, and he that hath no mony, come ye buy and eat: come ye buy Wine and Milk without mony, and without price:* Here you may see when it was, it was in the time of *Isaiah*; Perhaps some may say this Prophesie was spoke to none but *Israel*; but I'll tell you it was spoken to us as well as them, now in this our Gospel-day; for there you may read *every one that thirsteth*: Do you thirst? If you do, then it is spoken to you: But look down a little further into the 5th Verse of the same Chapter, where he saith, *Behold, thou shalt call a Nation that thou knowest not, and Nations that knew not thee, shall run unto thee.* Now, Sirs, are not these us *Gentiles* that he speaketh of there? Yes surely: Well, I was telling you, what sort of Dainties we shall have at that Great Feast. You see in the 1st Verse he tells us of *Wine and Milk*; and in the next Verse he tells us of *Bread.* Now look into the 26th Chapter of *Isaiah* and the 6th Verse, there he saith, *And in this Mountain shall the Lord of Hosts make unto all people,* (I pray mind this little word *all*) *a feast of fat things, a feast of Wine on the Lees; of fat things full of Marrow, of Wines on the Lees, well refined.* Here you may see something of your Chear, all of the best sort: Perhaps some may say this invitation was made many years ago; how shall we know when this Feast is ready? Come I'll tell you how you shall know when all things are ready. Look into Matth. 22. the 2d verse, there he saith, *The Kingdom of Heaven is like unto a certain King, which made a Marriage for his Son; and sent forth his Servants to call them that were bidden to the Wedding, and they would not come.* Thus we may see that Prophesie in the 55th of *Isaiah*, had a relation to two sorts of People, that is, *Jews* and *Gentiles*; and when Christ came into the World, you know he declared himself first to the *Jews*, but they refused him; but now he is speaking of sending forth other Servants, yet they were to go to the *Jews*; these must be the Apostles, after his ascention, which he calls these other Servants; for while he sendeth them, as it were, about another Message, as in the 4th Verse, *Again he sent forth other Servants, saying, tell them which are bidden, behold I have prepared my Dinner; my Oxen and my Fatlings are killed, and all things are ready, come unto the Marriage; but they made light of it*; as you may see the *Jews* would have none of this Wedding Chear, which is the Gospel, nor would suffer the Gospel to be preached to them; as he saith in the 6th Verse, *And the Remnant took his Servants, and entreated them spitefully, and slew them:* Were not the Apostles very rudly treated by the *Jews*, and you know some of them were killed by them? But now read the next verse, and you shall hear how these Murderers came *But when the King knew of it, he was wroth, and he sent forth his Armies, and destroyed those Murderers, and burnt up their City.* Now is not *Jerusalem* destroyed, and the *Jews* scattered about into all Nations? Now doth not Christ send his Messengers to the *Gentiles*, in that 9th *verse*, where he saith; *Go ye therefore into the High-ways, and as many as ye shall find bid to the Marriage. So these Servants went*

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out into the High-ways, and gathered together all as many as they found, both good and bad, the Wedding was furnished with Guests. Doth not he mean here us *Gentiles*, and are these Messengers his Ministers, which he sendeth amongst us to Preach the Gospel? So now we may see, that we are Invited to this Wedding: Come, what say ye? are you willing to go to this great Feast? You hear you shall have great Dainties; for he saith, His Oxen and his Fatlings are kill'd; and you are Invited to come, no doubt but you shall be exceeding Wellcome, if you will but go. Perhaps some may say, Yes, I am willing to go: but, I pray, whether shall we go? Come, I'll tell you whether ye should go: Take Christ's advice, *Mat. 7. ver. 7.* there He saith, *Seek and ye shall find; knock and it shall be opened unto you.* Perhaps some may say, but where shall we seek? I'll tell you where; you must seek where Christ's Messengers are: You say, where shall we find them? *Where the Gospel is freely Preached.* Look again into that 55th of *Isaiah*, and there you shall see, you must come to a free Preaching; for there He saith, *And he that hath no Mony, come.* So you may see, that you may have of this good Chear, which is the Gospel, without Money, and without Price. Here you see you are not to ask the Price of the Gospel; for the Gospel is the Gift of God. Come Sirs, and I will show you the danger of offering Money for the Gift of God: Look into the 8th Chapter of the *Acts*, you may see there, in the 18th *verse*, and so on, that *Simon* proffered the Apostles Money; saying, *Give me also this Power, that on whomsoever I lay hands, he may receive the Holy Ghost.* But *Peter* said unto him, *Thy Money perish with thee, because thou hast thought that the Gift of God may be purchased with Money.* You may see that it is dangerous to proffer Money for the Gospel; therefore it is to be free. My Friends, you may see this is no Money-Wedding, whatever our Ministers tell us. Look into *Isa. 55. ver. 2.* and there God saith, *Wherefore do ye spend Money for that which is not Bread, and your labour for that which satisfieth not?* Here you may see, God doth check you with a *Wherefore* do you spend your Money for that that is not Bread.

Now, Sirs, let us look into our selves, and consider whether we can perceive that we are better'd for all the Money that we have been forced to pay our Ministers for their Gospel; see, is it Bread, doth it feed our Souls? If it doth, it hath made a great alteration in us; but if we find no alteration in our selves, then we may be sure these are not the Messengers which Christ hath sent out to invite us to his Feast. Therefore stay no longer to gather Grapes of Thorns, or Figs of Thistles, but hear another Call that God giveth you, in that above-mentioned Chapter, *ver. 3. Incline your Ear, and come unto me, saith God; hear, and your Soul shall live.* Come, Sirs, have you any Faith? here you see God calls you, and come unto me, saith God. there is his Call; and then he saith; *Hear, and your Souls shall live.* Is not this an absolute Promise, that your Soul shall live? Yea, and here is another Promise going along with it, and here he tells you *He will make an Everlasting Covenant with you.* Sirs, what would you have more? O what shall I say more? well, what do you think to do? will you stay where you are, or will you come at Christ's Call? Perhaps, some may say, why, I think we have the Gospel Preached very well where we are: well, do you think so? I pray, how much are you better'd for what you hear? Come, I will direct you to one Chapter more, which is 23. and I would desire you to read that Chapter thro' at your leisure; where you shall see what God saith concerning the false Prophets; I pray hear what God saith in *ver. Is not my Word like as a fire, saith the Lord, and like a Hammer that breaketh the Rock in pieces?* What do you think he meaneth here? Doth he not mean by this Fire, that to burn up, and consume Evil Imaginations, which hindreth us from follow

[illegible] we ought to do. You see, he hath compared his Word, which is the [illegible], to a Hammer, to break the Rocks in pieces. What doth he mean by these *Rocks*? [illegible] not mean our flinty and hard Hearts, and to make a thorow Change in all our [illegible] and Actions, according to that saying of the Apostle, where he saith, *Old things are passed away, and lo all things are become new.* Now, can we say, that the Gospel which we have been hearing, hath made this thorough Change in us? if not, you may be sure they are none of Christs Messengers which he sent to Invite us to his Feast. Come, look once more into that fore-mentioned Chapter, and the latter part of the Verse, and let us hear what God himself saith: *Yet I sent them not, nor commanded them; therefore they shall not profit the People at all, saith the Lord.* Here you may see what God saith, if you will believe him; that if they be not sent by him, they shall not Profit the People at all, which too many in this Nation do Experience, I am afraid. Come, Sirs, I have one thing more to tell you of, and then I have done, and that is a thing must be had, namely, a *Wedding Garment*, or else there can be no admittance into the Wedding Chamber; and besides, there is no Man can help you to it, but the Master of this Feast, who sendeth forth his Messengers to Invite his Guests: Look into the 11, 12, and 13 *Verses* of that 22 Chap. of *Mat.* and there you shall hear what the King saith. *And when the King came to see the Guests, he saw there a Man which had not on a Wedding Garment; and he said unto him, Friend, how camest thou in hither, not having a Wedding Garment? And he was speechless: then said the King to the Servants, bind him hand and foot, and take him away, and cast him into utter darkness, there shall be weeping and gnashing of teeth; for many are called, but few are chosen.* Thus, my Neighbours, you may see for want of this Wedding Garment, though you be called, yet you may not be chosen to be one that shall enter into the Marriage-Chamber. I have told you before, how God hath Invited you to come, and how Christ hath called you. So you may see, that Christ and his Apostles have proffered Salvation to you, if you will but accept of it. See that one loving Call more of Christ, in *Rev.* 22. 17. where he saith, besides what you have heard; yet, saith he, *And the Spirit and the Bride say, Come; and let him that heareth, say, Come; and let him that is a thirst, Come; and whosoever will, let him take the Water of Life freely.* You see, there is no less than three *Comes* in this verse. And so look once more into *John* 6. 37. and you may hear what Christ himself saith there, *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.*

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